# The Western Luminary.

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*From the Emporium.*

## THE BEGGAR AND BANKER.

"Stand out of my way," said a rough, surly voice under my window, one day, as I sat musing over the bustling scenes below me, at my lodging in Chesnut-street. "Your honor will please to recollect," replied a sharp and somewhat indignant voice, "your honor will please to recollect that I am a beggar, and have as much right to the road as yourself." "And I'm a banker," was retorted still more gruffly and angrily. Amused at this strange dialogue, I leaned over the casement, and beheld a couple of citizens in the position which a pugilist would probably denominate squared, their countenances somewhat menacing, and their persons presenting a contrast at once ludicrous and instructive. The one was a purse-proud lordly-mannered man, apparelled in silk, displaying a carcass of nearly the circumference of a hogshead; and the other a ragged and dirty, but equally impudent and self important personage; and from a comparison of their countenances, it would have puzzled the most profound M. D. to determine which of their rotundities was best stored habitually with good victuals and drink.

Upon a close observation, however, of the countenance of the banker, I discovered a line bespeaking something of humor and awakened curiosity, as he stood and eyed his antagonist; and this became more clear and conspicuous, when he lowered his tone and asked—"How will you make that 'right' appear?" "How," said the beggar, "why listen a moment, and I'll learn you In the first place, do you take notice that God has given me a soul and body just as good, for all the purposes of thinking, eating, and drinking, and taking my pleasure, as he has you; and then you may remember Dives and Lazarus, just as we pass. Then, again, it is a free country, and here too we are on an equality; for you must know, that here even a beggar's dog may look a gentleman in the face with as much indifference as he would a brother. I and you have the same common Master; are equally free, live equally easy, and are both travelling the same journey, bound to the same place; and both have to die, and be buried in the end."

"But," interrupted the banker, "do you pretend there is then no difference between a beggar and a banker?" "Not in the least," rejoined the other with the utmost readiness, "not in the least, as to *essentials* You swagger and drink wine in company of your own choosing: I swagger and drink beer, which I like better than your wine, in company which I like better than your company. You make thousands a day, perhaps: I make a shilling, perhaps. If you are contented, I am: We're equally happy at night. You dress in new clothes; I am just as comfortable in old ones, and have no trouble in keeping them from soiling. If I have less property than you, I have less to care about; if fewer friends, I have less friendship to lose; and if I do not make as great a figure in the world, I make as great a shadow on the pavement: I am as great as you. Besides, my word for it, I have fewer enemies—meet with fewer losses—carry as light a heart, and sing as many songs as the best of you."

"And then," said the banker, who had all along tried to slip a word in edgeways, "is the contempt of the world nothing?"

"The envy of the world is as bad as its contempt. You have perhaps the one, and I a share of the other. We are matched there, too. And besides, the world deals in this matter equally unjust with us both. You and I live by our wits, instead of living by our industry; and the only difference between us in this particular worth naming, is, that it costs society more to maintain you than it does me. I am content with a little, you want a great deal. Neither of us raise grain or potatoes, or weave cloth, or manufacture any thing useful. We therefore add nothing to the common stock. We are only consumers; and if the world judged with strict impartiality, therefore, it seems to me I would be pronounced the cleverest fellow."

Some passers by here interrupted the conversation. The disputants separated, apparently good friends; and I drew in my head, ejaculating somewhat in the manner of Alexander in the play—Is there no more difference between a beggar and a banker.

Several years have since passed away; and now both these individuals have paid the last debt of nature. They died as they lived, the one a banker, the other a beggar. I examined both their graves, when I next visited the city. They were of similar length and breadth; the grass grew equally green above each, and the sun looks down as pleasant on one as on the other. No honours, pleasures, or delights, clustered around the grave of the rich man. No finger of scorn was pointed to that of the poor man. They now were both equally deserted, lonely and forgotten! I thought too of the destinies to which they had passed: of that state in which temporal distinctions exist not, where pride and all the circumstances which surround this life, never find admittance. Then the distinction of time appeared indeed as an atom in the sunbeam, compared with those which are made in that changeless state to which they both had passed.

## USEFULNESS OF TRACTS.

At a recent meeting of the Tract Society of Sheffield, in England, an interesting anecdote was related by the Rev. Mr. Jones. He said he had just attended a large Tract Association in London, where a Clergyman addressed the meeting, who stated, that some years previous, three commercial gentlemen met on a Saturday evening at Rotherham, [a few miles from Sheffield] and determined to enjoy themselves on Sunday, and for this purpose to take a jaunt of pleasure at Doncaster. As they ascended the hill on leaving Rotherham, a gentleman in black met them and handed the first in advance a *Tract*. To show his contempt for it, he tied it to his whip and threw it to his nearest companion, who in like manner passed it to the third member of their party. He took it and read a few lines, when a sentence met his eye, which brought to his wounded recollection, the prayers and entreaties of a pious mother of which he had been the object. His mirth and jollity were at an end. On their arrival at Doncaster, he separated himself from his companions, and earnestly read the Tract thus thrown in his way. He pursued his conviction, which by the blessing of God, ended in his conversion. He shortly after abandoned his commercial calling and entered Cambridge to study for the Church He is now a minister of the Church of England, and is engaged in preaching that Gospel he formerly despised. Mr. Jones said the Minister paused, but resuming his discourse, with much feeling he added—and this person thus reclaimed and thus employed, *is the individual who now addresses you.*

## LIFE.

The certainty that life cannot be long, and the probability that it will be much shorter than nature allows, ought to awaken every man to the active prosecution of whatever he is desirous to perform It is true that no diligence can ascertain success; death may intercept the swiftest career; but he who is cut off in the execution of an honest undertaking, has at least the honour of falling in his rank, and has fought the battle, though he missed the victory.

*Rambler.*

I have beheld the vain pomp of grandeur, the dreams of ambition, and the allurements of fame, and even while the illusion was most dazzling, my heart still shrunk from it, and was attracted towards a more sublime idea—a more substantial enjoyment.—*Necker.*

To landsmen, and men of peace, the annexed statement of the quantity of ammunition expended by a single line of battle ship, the Albion, in the fight of Navarino, will seem, as it does to us, almost incredible. It is taken from the Hampshire Telegraph.—*New York American.*

"We here notice the extraordinary quantity of ammunition which the Albion expended in the battle—*viz:* 5 tons, 18 cwt. 0 qr. 11 lb. 14 oz. of powder; and 45 tons, 11 cwt: 24 lbs of shot, making a total of 51 tons, 12 cwt. 1 qr. 7 lb. 14 oz. of powder and shot, fired from the great guns, besides 5000 musket ball catridges, and 400 pistol catridges; which is probably the largest quantity of ammunition ever fired by a single ship in one action. The number of shot she fired, and, from her being in the thick of it, scarcely one but must have taken effect, was 2928 from long guns, and 1065 from carronades, weighing 99,224 lbs. Hence, where every ship did equally well, all surprise from such a return, at the annihilation of the Turkish fleet must cease."

## FRUITS OF MISSIONARY EXPENDITURES.

The entire effect of missionary charities is to promote habits of temperance, industry, economy and thrift—to give tone to enterprise, and to inspire a more extended, a more pure, and a more benign patriotism, than ever cheered and animated before the bosoms of my countrymen. The direct and the powerful effect of foreign missions has been, to give estimation and extent to the institutions of religion in our own land—the great fountains of moral illumination, and the springs of national industry and virtue. The influence of missions upon children is great and good. Their propensities to monopise, and their habits of self indulgence, nurtured in childhood, prepare them for those selfish and stubborn collisions of manhood, which inflame and agitate communities, and impede with covetous opposition all plans for public usefulness; and not unfrequently the gratifications of the child lead to the inordinate affections and confirmed habits of dissoluteness in the man. But by having their attention turned to the wants and miseries of a world lying in wickedness, and their sympathies excited for poor heathen children bereft of the blessings they enjoy, and subjected to every form of wickedness and wo, their knowledge is extended, their views are rendered more comprehensive, and the selfish, anti social tendencies of their nature are restrained, and even reversed; while the young immortal is taught to feel another's wo, and to deny himself for the purpose of elevating the condition of man. A generation of children thus educated, would be better fathers and husbands, better members of every local community, better patriots, better Christians. Those, also, who appreciate the worth of the Bible, and the institutions of religion, and feel compassion for the heathen, and give to send to them the glad tidings of great joy, are not the persons who will grudge the pittance required to support the Gospel at home—are not the persons who will say to the destitute flesh and blood of their own nation, be warmed and be clothed, and refuse to send to them the light of life and the garments of salvation—are not the persons who will violate the Sabbath in the transaction of secular business, or squander for horse hire and dissipation, every Sabbath day, in the great cities of our land, money enough to enlighten the nation, and save the world. Generally those who contribute to extend the Gospel abroad, are the devout and stated worshippers of God at home; and if they are sometimes comparatively poor, they are not the improvidently impoverished and the vicious, but the industrious and thrifty poor. It is that portion of the poor,—opposed to missions, opposed to religious institutions, and to their Maker, whose name they profane, whose Sabbaths they violate, and whose laws they tread under foot—who are improvident and threaten by their numbers and their crimes to impoverish the land.

Experience evinces that, since the zeal for foreign missions has arisen, the efforts to evangelise our own land have increased a hundred fold. Instead, then, of impoverishing the land by missionary charities, they are the great and perhaps the only providential means of reconciling our unparalleled prosperity with national purity and immortality. Without the preserving power of religious and moral influence, our rapid increase of wealth will be the occasion of our swift destruction. The rank vegetation of unsanctified enterprise, thrown into our capacious reservoir, will putrify and send moral death up over the land. No nation so short lived as ours, unless we can balance our prosperity by moral power. Our sun has moved onward from his morning to his meridian with a rapidity and glory which has amazed the world. But unless we can extend the power of religious institutions through the land, dark clouds will soon obscure his glory, and his descent to a night of ages will be more rapid than his rising.

When we were colonies or unallied States, the law could make provision for the creation and application of moral power. The law could compel men to desist from secular employments and vain amusements on the Sabbath day. The law could compel men to support the Gospel and attend the public worship of God, and the selectmen could see to it that every town should, in due season, settle a minister, and that every family should posess a Bible and some orthodox catechism. But these means of moral influence the law can no longer apply, and there is no substitute but voluntary associations for charitable contributions and efforts, patronised by all denominations of Christians, and by all classes of the community who love their country. We may boast of our civil and religious liberty; but they are the fruit of other men's labors into which we have entered, and the effect of institutions whose impulse is felt long after the hands that reared them have mouldered in the grave. It is an impulse however, that is fast failing, and becoming yearly more and more disproportioned to the mass to be moved by it. These institutions must be extended and their energy increased, or we are undone. They must move onward with our flowing emigration to the Mississippi, must ascend the iron mountains, and pour their waters of life into the ocean beyond; and from the north to the south, like our mighty rivers, must they bear salvation on their waves. In this way the nation can save itself; and unless the nation shall be moved to this work of moral preservation, and and open its hand wide, and apply its mighty energies, it will like the man among the tombs, become exceeding fierce so that none can bind it, and will turn its giant hand upon itself, and pour out its life blood by self inflicted wounds.

Finally, should there be any lingering remnant of fear in the unbelieving heart of any man, the promises of God demand its instant banishment. "Cast thy bread upon the waters, for thou shalt find it after many days." "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men give into your bosom." He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay him again." "The liberal soul shall be made fat, and he that watereth, shall be watered also himself."

These are a small portion only of the promises of God to the same effect. And is he not a God of truth, and is he not able to fulfil his promises? Who holds in his hand the unwasted stores of light, and the fountains of rain, and all the powers of earthly fertility? Who maintains to man the power of intellect to plan, and muscular vigor to execute, and prevents the invasions of disease, and keeps him back from the dominion of presumptuous sins, which would squander property faster than he could earn it? Whose wakeful eye is it that watches over us, and whose mighty hand is it that protects our flocks and herds from pestilence, and blast, and mildew; and holds and modifies the winds while our commerce moves over the mighty deep? What if it had pleased the Most High to station angels in the sun, to be the almoners of light to surrounding systems; and they, in grave consultation, should conclude to deal it out to the planets in stinted measure, or not at all, lest being exhausted the sun should set in darkness at noon? How would their unbelieving parsimony appear to heaven's bountiful Giver of light. But we stand every one of us surrounded by the munificence of heaven, exhaustless as the sun; and we are his constituted almoners to deal out to those who stand in need, his unwasting stores;—and O thou of little faith, wherefore dost thou doubt! —*Dr. Beecher.*

*From the Am. Pastor's Journal.*

## CONVERSION OF A FAMILY.

*Furnished by a candidate for the ministry.*

During a short residence in the towd of G ——— in this state, I presented the tract, "*Pause and think, am I a Christian.*" to a young lady, with a request that she would give it an attentive and prayerful perusal. God was pleased to bless the reading of this tract to her awakening; for on conversing with her the next day, she had a realizing sense of her guilt and danger, and was anxious to know what she must do to be saved. I endeavoured to convince her that God was striving with her, that it was consequently a critical and solemn time with her, and that now it became her to work out her salvation with fear and trembling, while God was working in her by his Holy Spirit. A few days after this I saw her again. Her iniquities had now taken hold upon her, so that she was not able to look up; and I was peculiarly struck with the anguish and solemnity of soul that her countenance expressed. "It is deeply impressed on my mind," she said, "that God is now giving me the *last call*, and that if I do not obtain religion now, I never shall." I replied, "A ———, I feel now more concern for your salvation than ever, as your eternal destiny may now hang on the decisions of a moment. Whence is this impression? Surely from no evil influence, surely not from your wicked heart. There can be no doubt, that this impression is made on your mind by the *Spirit of truth*, and is consequently a solemn truth. God in all probability is striving with you for the last time, and if you grieve away the Holy Spirit, or defer the concerns of eternity, *your soul may be lost forever.*" She covered her face with her hands, and as her agitation appeared great, I thought it best to leave her alone. In about five minutes I returned, feeling an indescribable concern for her salvation. She had changed her seat, her eyes were fixed towards heaven, her face beamed with delight, and the storm within her soul appeared to be hushed. Fearing she had listened to temptations and had dismissed the subject of religion from her mind, and hoping to bring her again to solicitude about her eternal welfare, I asked her "why is it when we know we have sinned against a holy God, and are under the curse of his righteous law, that we have so little concern about our soul's salvation." She replied, "I feel now no alarm. I am perfectly calm. I think I have found the Saviour. I think I love him. *I feel that I can trust in him.*" After cautioning her on the danger of self deception, I retired to rest, de-

termining that, if on the morrow she offered evidence of a change of heart, I would mention it to the family, in hopes that it would affect them. In the morning A—— seemed to be still resting on the Saviour, and to be greatly affected with the sinfulness and ingratitude of her past life. When the family were assembled for prayer, I read the 3d chapter of St. John's Gospel, made a few remarks on the *New Birth*, and mentioned that A—— was indulging a hope that this great work had been wrought in her soul—I then told the family that if A—— was really a christian, a separation had been made in the family that would continue thro' eternity, unless they repented of their sins, and became reconciled to God. The family was affected, every member being without God and without hope. They looked at A—— as if surprised at the expression of joy that beamed in her countenance. The Spirit of God came down upon that family. The father, mother, and another child became anxious to flee from the wrath to come. Soon they were all found sitting at the feet of Jesus. The family altar was erected, and there was great joy in that house.

About a year after I passed thro' the place, and found they were still hoping and trusting in the Saviour. The father, mother and A—— had made a public profession of their faith in Jesus Christ, and gave increasing evidence that they had passed from death unto life. "It is the Lord's work, and it is marvellous in our eyes." J. A. M.

*New York* —— 1828.

## "I INTEND TO DO SOMETHING HANDSOME BY AND BY."

Thus said a friend of mine a few days since, while all was health and prosperity, and while he was promising himself, *To morrow shall be as this day and much more abundant.*"

I had asked him for $5 for our Sabbath school, which he declined to pay, still flattering himself that he was doing his duty—Yea more, that he was *liberal*; because he was *intending* to make some splendid donation at some future time when he should have accomplished all his present plans.

Reader, where is now my friend? In the grave. Has he made his splendid donation? No. Had he paid his $5 when he could, it would have been used and have been rolling on its good effects to the end of time;—but his *good intention* quieted the claims of present duty, and now he has no power to do. His hand moulders in death and his soul has gone to the judgment.

Reader, are you planning and intending much future good many days hence?—Here is a lesson for you—Learn from it that you had better do day by day your duty—all you can—remembering that "*now is the accepted time*," and that you "know not what a day may bring forth."—*Roch. Obs.*

## A CATHOLIC PILGRIMAGE.

A poor woman, remarkably intelligent and unprejudiced, for her creed and station, had a very fine boy, deaf and dumb. She told me, that on his reaching the age of three years, she applied for medical advice, but this proving ineffectual, miraculous interposition was sought, as follows:—She undertook a pilgrimage to one of the numerous wells dedicated to St. John the Baptist; when the poor little fellow's immersion was accompanied with the prescribed forms, thus related by his infatuated parent. "I went," said she, "barefooted to the Chapel-ground, and I said at every corner of it an Ave, and a Pater, and a Creed. Then I went *three times round the gravel walk on my naked knees*. Then the cross was brought out; I said three aves and paters to it, kissed it, and paid a penny. John was dipped three times in the well, and we fetched him home." These, I think, were her words.

Day after day the poor mother watched for the mercy thus brought through the merits of her own lacerations and prayers, and the *intercessory power* of St. John the Baptist; but she watched in vain. It was then decided, that her penance had not been satisfactory to the Lord; and again was the ceremony repeated, with this barbarous addition—*her friends strewed the gravelled road with broken glass and quick lime.* "Your knees must have suffered dreadfully," I exclaimed. "Yes," she replied, with an air of satisfaction, "I was quite lame for a long time after; but it wouldn't do. So I resolved on another pilgrimage, and worse penance, till the Priest told me I had better not go any more." In fact, the Priest saw the case was hopeless; and to encourage appeals where failure was inevitable, would injudiciously endanger the miracle working craft.

This occurred in one of the most populous cities in Ireland; the residence of a Roman Bishop, the site of a nunnery, a monastery, some clerical seminaries, and a Jesuit college.—*London Weekly Record.*

*From the Cherokee Phenix.*

## CHURCH AT CARMEL.

By the politeness of a friend, we were permitted to insert the following extract of a letter from Mr. Proctor, Missionary at Carmel.

"We had a very solemn and interesting meeting on the Sabbath. The congregation was large. Three full Cherokees were baptized. They live about 25 miles from us in a small town very much secluded. Some of our Cherokee members and Mr. Butrick have visited them. These men appeared better than any candidates I have ever seen, all things considered. They say there are many more in that place, who are serious. They are very anxious to have some parts of scripture in Cherokee, or any Cherokee tracts. I understood, the other day, that you were about to get the Gospel of Matthew printed. Do let me know by next mail how soon we can obtain it. Many copies are wanted in this place, and I have been requested to write for them. It is a pleasing, but a singular fact, that here the Bible is preferred to the newspaper.

The Cherokee members of this church, and those of the church at Hightower, have formed societies to hire a Cherokee brother to go as their missionary into those dark towns north of us, to carry bibles, tracts and hymn books. We therefore want to know when we can obtain all these, and what will be the price."

Similar applications with equal earnestness have been made from other parts of the Nation, and we are sorry not to be in a condition to meet the demands upon our press. The publication of Scripture, Tracts and Hymn books, must depend entirely on the limited force now connected with the establishment; and as yet the paper has occupied the full attention of our printers. Exertions will, however, be made to supply these demands. At present our Cherokee readers will obtain Hymns, and the Gospel of Matthew, through the medium of the Phœnix.

## AMERICAN TRACT SOCIETY.

*Work of Grace in the Society's House.*

During several months of the past year an interesting work of grace has been apparent among the females employed in printing, folding, and stitching Tracts in the Society's House. Since the commencement of this refreshing, 41 different individuals have been employed in these departments of labor, 15 of whom were previously members of the church. Of the remaining 26, *eighteen* now cherish a hope in Christ, and most of them have have connected themselves with churches of different evangelical denominations in the city. A similar blessing, and simultaneous in its progress, has been witnessed among the young women employed at the House of the American Bible Society.

The Report records a great number of interesting narratives, illustrating the happy effects of Religious Tracts, all of which have been communicated, either to the Society or its Auxiliaries, within the past year. Among other instances, of which the particulars are given, it appears that they have been blessed to eight intemperate persons,—twelve profane swearers and Sabbath-breakers,—several Universalists, including one whole family, except the father,—three persons in affliction,—three fathers and mothers of the same households,—three individuals who are now Ministers of the Gospel, five seamen,—four lukewarm professors,—two infidels,—six irreligious and thoughtless youth—and in six cases, have either occasioned revivals, under the blessing of God, or been eminently instrumental of promoting them. And yet there is reason to believe that this is but a small part of the amount of good which has been effected by their instrumentality, either in places from which the particulars have not been communicated, or in the general influence exerted in preparing the minds of hundreds and thousands for the reception of the truth in years to come.—*Extracts from their report, May* 1828.

## N. Y. BETHEL UNION.

It is generally admitted that the character of seamen has of late been greatly improved. It is no strange thing to hear of ships crossing the Atlantic without a single oath during the voyage: and to what shall this wonderful change be attributed, but to the means of grace (scanty indeed) which they now begin to enjoy? Frequently there have been from 150 to 200 seamen present at a meeting, who have apparently taken a deep interest in the exercises, as evinced by their solemn deportment, and by their eagerness to obtain Tracts and Bibles and Testaments, which are uniformly distributed at the close of every meeting. Besides the Tracts given on these occasions, one of the Board has distributed 120,000 pages on board of vessels, and he states that they have almost universally been received with great apparent thankfulness.—*Extract from their report, May* 1828.

I have often thought, that, in the administration of public affairs, an immoral man is not dangerous merely by his vices; we may also fear, that he is unable to take a comprehensive view, or to collect his thoughts so as to direct them towards any general principle. Every rule becomes burdensome to him, and it is only by his versatility that he sometimes *stumbles* on what is right.—*Necker.*

*A new Simile.*—Modesty to the female character, is like saltepetre to beef, imparting a blush while it preserve its purity.

THE WESTERN
# Luminary.

PUBLISHED EVERY WEDNESDAY.

*LEXINGTON, KENTUCKY:*
JUNE 4, 1828.

## REVIVALS.

*Extract of a letter from a Student in Amherst College to his friend, in this place, dated May 20, 1828.*

The Lord has visited this College again this spring by the influences of his Holy Spirit. About twelve have listened to "the still small voice," and have been persuaded to forsake their sins and to follow after the Lord.

In the Amherst Academy, the Lord has also appeared, and ten have repented, bowed at the foot of the cross, and embraced their glorious Saviour as their all, the chief among ten thousand and the one altogether lovely.

At the Mount Pleasant Classical Institution, close within sight of the College, the Spirit has come down like a mighty rushing wind. Every thing has been prostrated before it. Upwards of fifty have become monuments of the Divine mercy; and their chaplain gives good evidences of possessing vital piety.

## REVIVALS IN CONNECTICUT.

We rejoice to state, says the New-Haven Religious Intelligencer, that there has been a work of grace in the midst of us ever since the former meeting of the Conference in this city.—The work is deep and silent, but not the less real. Like the wind that bloweth where it listeth, we hear the sound thereof; we are refreshed by its breezes, and feel its life giving power, although "whence it cometh and whither it goeth," we cannot tell. It was stated to the Conference by the delegation from the Church of the United Society, that they numbered 75 hopeful conversions connected with that society, in the city. There are as many as 50 in the villages in this town; a few in Yale College; a number have been added to the Baptist Church, to which if we add those connected with the 1st and 3d societies, the number will not fall much short of 200. Some have been added the present week, and we hope and pray that this is but the beginning.

The revival in Milford still continues. Two hundred are indulging the hope that they have been called out of nature's darkness --Fifty or sixty attend the anxious meetings. In North Milford a powerful work has been progressing ever since the meeting of the Conference in that place, 4 or 5 weeks since. In Bethany, 37 were reported as indulging a hope. In Prospects, from 50 to 60—Woolcott 12 to 15—Salem about 40—Waterbury 50 to 60--Haddam, between 300 and 400 in the town. These are some of the most recent

## CONFERENCE OF THE CHURCHES.

The New-Haven Religious Intelligencer says, concerning the recent conference of churches in that city,—

"Delegates were present from 50 Churches who together with those who united with the association as volunteers, must have amounted to nearly 100. The reports on the state of religion, the addresses and all the solemn services were listened to with intense interest, by as large an audience as could be convened in one of the largest churches in the State. It has been remarked by many, that the meeting has lost none of its interest by being repeated in the same community where it was held a short time since.

The number of hopeful conversions in the societies connected with the Churches represented, was upwards of 900 besides in a number of places favored with revials no estimates were made. In this number are included the fruits of revivals, in some cases, which commenced more than a year ago; and also the reports from the Churches in Saybrook and Haddam, which have not been represented before in this Conference.

A letter to the Editor of the Vermont Chronicle from a clergyman who has lately visited that town says, "A pleasing revival has prevailed in Williston, Vt. for three months. Its progress has not been rapid, but 40 or 50 are supposed to have been the subjects of it.

In *Wiscasset*, the presence and power of the Almighty are still signal and glorious. We have seen a letter from a gentleman of the first respectability to his friend in this town, which gives a glowing account of the progress and results, thus far, of the reformation in that place. We shall not feel justified in giving to the publick any of the details of this private letter; but if the writer's own ardor has not affected his judgment of the beings and scenes around him, it is a most remarkable work, which Jehovah is there accomplishing. Such, indeed, we believe it is. Various individual testimonies agree in this. The concluding paragraph of the letter has these expressions—"*The great doctrine of Regeneration*, under the blessings of God, and the influences of the Holy Spirit, has accomplished these wonders among us. God seems with us in solemn, yet consoling reality. I could relate events, which would make you almost believe, that the day of Pentecost was coming back. The most experienced Christians among us never knew or felt such a revival as this. To day has been a day of fasting and prayer for its continuance; and while we unite with one heart, and one faith, and pray with one united soul to God, and let no jealousies, nor ambitious views enter among us, I have confideace the work will continue."

Indications of revivals exist in several other places.—*Portland Ch. Mirror.*

## WESTERN THEOLOGICAL SEMINARY.

We learn that the Rev. Dr. Janeway has concluded to accept the Professorship in the Western Theological Seminary, to which he was elected at the last meeting of the General Assembly of the Presbyterian Church.—*Philadelphian.*

## LOUISVILLE TRACT SOCIETY.

*Extract from the first Report of the Louisville Tract Society.*

It is a source of sincere satisfaction to the Directors to be enabled in this their first annual report, to lay before the friends of the society an encouraging aspect of the affairs of the society. It will be recollected that on the eleventh of April, 1827, the LOUISVILLE TRACT SOCIETY was organized, as auxiliary to the American Tract Society in New-York, for the avowed purpose of promoting enlightened christian views, and practical morality, through the community. With objects so pure and elevated it was expected, every benevolent individual would concur in wishing success to the plan.—And it affords us pleasure to acknowledge that a wide spread interest has been manifested by the friends of Christ, and sound moralists, in favor of our society. At the formation of this auxiliary, a harmony of feeling pervaded our different religious sects No longer estranged by distrust, nor rendered suspicious of each other's doctrinal peculiarities, they mingled together at the bidding voice of Him who speaketh from His holy word to all His genuine disciples, that they love one another, and remember his words, that it is more blessed to give than receive

Sixteen thousand and forty-six pages of tracts, belonging to the Boston Tract Society were purchased at a considerable discount from the depository. The whole number of pages of tracts received into the depository during the current year, including the above sixteen thousand and forty six, with one hundred thousand just arrived are four hundred and one thousand, seven hundred and fifty.

The American Tract Society, sent on thirty thousand pages, for gratuitous distribution in those parts of the country, where societies have not been formed. A part of these have been distributed in thirteen different places in Kentucky, and the adjoining states.

Twelve branch societies have been formed at the following places. At Scottsville, Allen co. Ky. to which five thousand two hundred and seventy five pages were delivered; at Glasgow, Barren co. Ky. ten thousand eight hundred and fifty pages; at Cerney Fork, Butler co Ky. eleven thousand five hundred and twenty-five pages; at Bowlinggreen, Ky. thirty thousand five hundred pages; at Taylorsville, Ky. thirteen thousand pages; at New-Albany, Ind. twelve thousand three hundred and seventy-five pages; at Harrodsburgh, Ky. twenty thousand and sixty pages; Harrodscreek, Oldham co. Ky. four thousand nine hundred and fifty pages; at Salem, Ind six thousand six hundred and eighty six pages; at Greensburgh, Ky. nine thousand three hundred and seventy-five pages; at Shelbyville, Ky. seventeen thousand two hundred pages; at Big Spring, Nelson co. Ky. seven thousand pages of Tracts.

It would be highly gratifying to the Board of Directors to present many direct and unequivocal instances of the instrumentality of tracts, in bringing souls to an enlightened estimate of the plan of salvation, and to a knowledge of that saving truth which is hid in Christ Jesus, our Lord. But one has occured which is worthy of commemoration here—for if angels rejoice over one sinner that repents, should not we fellow heirs of eternal life do the same?

Mrs. ——— of our town, a lady of amiable manners and affectionate deportment, was afflicted with a protracted illness of a pulmonary character—Physicians tell us, that hope is constantly playing its illusions on the person laboring under consumption of the lungs, and this was verified in this lady. Perhaps her friends and medical attendant, as is too often the case, instead of prudently revealing to her her true condition, kept up by incessant assiduity, the veil of delusion before her eyes. But of this conjecture we wish nothing positive to be inferred, except that in multiplied instances it is done, to the everlasting detriment of the patient. However, she remained careless about her soul's future destiny, still clinging to her poor emaciated body with its remnant of animal life, with the fond pertinacity of one who is in love with an unworthy object. Her heart yet revolted at the thought of seeking her Father God, and, to her yet alienated mind Jesus Christ was without moral loveliness. But God for his great love, wherewith He loved our fallen race, put it into the mind of a christian friend to send her a tract, which was read to her after some persuasion. Then the mists of her moral atmosphere began to rise for final dispersion, and the Sun of righteousness soon burst upon her with His healing and saving power. We trust her emancipated soul, is now singing praises to the Lamb, for His free salvation afforded her, through the subordinate agency of scriptural truth, contained in a tract.

Let all who love the glorious appearing of the Lord Jesus, unite in this work, which has for its object, the rescue of souls from sin's damning thraldom to the light and liberty of the sons of God. WM. MIX *Sec'ry.*

*From the New-York Observer.*

## INTERESTING TO THE FRIENDS OF MISSIONS.

The latest London papers contain a Constantinople date of March 19th, in which it is stated that a decree of the Sultan had been announced, declaring "*that henceforth no religious sects will be tolerated in the empire, except those which recognise the authority of the Greek and Armenian Patriarchs or of the High Rabbi; and that those who remain must attach themselves to one of these sects or emigrate.*" In the latter case their property is to be confiscated. To cap the climax of folly, it is also decreed that all the young Catholic girls must marry men of one of the tolerated sects, or be transported to Asia. The confusion and dismay produced by these decrees, was indescribable.

As the Foreign Ministers (now at Pera) had sent in a remonstrance, it is possible that the will of the Sultan

may be changed; otherwise, we see not but every missionary in the Turkish Empire will be compelled to quit the country. The missionaries now laboring in that gloomy territory, are as follows:

At *Beyroot*, Mr. and Mrs BIRD and Mr. and Mrs GOODELL, American.

At *Smyrna* Rev. Mr. BREWER, American, Rev. JOHN HARTLEY and Dr C. L. KORCK, English

*Travelling Missionaries*. Rev. Mr. NICOLAYSON and Rev. JOSEPH WOLFF, English

Whether the few converts at Beyroot can so far "recognise the authority" of either of these ecclesiastics, as to be entitled to remain without peril we do not know.

As to the bearing of this decree upon the Catholics, it will be far more severe than upon the Protestants; but such is its operation, that no good seems likely to result from it in any respect.

In viewing the Turkish Empire at this moment, it is needful to reflect that Infinite Wisdom rules, and by the gathering storm and thunder is preparing an atmosphere in which piety can breathe, and the plants of godliness flourish. We are entering on a period which is full of interest. What others have seen by the dim light of prophecy, we shall soon see in the blaze of the noon day sun. It is not too much to expect, that some of the readers of this paper will *live to behold* the 'great river Euphrates" [the Turkish Empire] dried up, and a passage opened for "the kings of the East' [the Jews] to return to the land of their fathers.

*From the New-York Observer.*

## FOREIGN NEWS.

Since our last, London papers have been received here to April 16th, Liverpool to the 17th, and Havre to the 15th.

FAILURE OF THE GREEK EXPEDITION TO SCIO.—Constantinople dates to the 19th of March state, that the squadron under the command of Tahir Pacha, with 1500 troops, arrived on the 11th of March in the channel of St. Scio, where it surprised three Greek vessels, two of which were taken, and the third sunk. On the 12th, acting in concert with the troops brought to Chesme by the Pacha of Smyrna, it effected a landing on the Island, delivered the garrison of the castle, and forced the Greeks, with Fabvier, to flight. The Greeks are said to be in a state of anarchy for want of pay. The island was evacuated without much bloodshed.

Another version of the story is given under date of Leghorn, March 15 in a letter from Col. Fabvier to Count Capo d'Istria, which states that a terrible storm had obliged the Greek ships to leave their stations off Scio, and that the Turks took advantage of this opportunity to throw 1,500 men into fort, who, in conjunction with the garrison, had made a sally, taken the batteries defended by the Sciotes, and spiked the guns. Order was, however soon restored by Col. Fabvier, who came up with the regular troops, and drove the Turks back into the fort, with the loss of many killed and wounded. When the storm abated, the Greek ships resumed their stations off the harbor. Miaulis has driven back the Turkish squadron from Mitylene to the Dardanelles. On his way back to Scio, he captured a merchantman with provisions and ammunition for the Turks.

It is said that Tripolizza has been burnt by the Egyptian troops.

RUSSIA AND TURKEY.—Though the Russians were not yet known to have crossed the Pruth, there appeared to be every prospect that this step would soon be taken.

RUSSIA AND PERSIA.—A treaty of peace between Russia and Persia, was signed on the 22d of February. On the arrival of this intelligence at St Petersburgh, a salute of 121 guns was fired, and a solemn Te Deum was performed.

The Prussian State Gazette of April 8, after giving under the head of St Petersburgh, 29th March, the Supplement and the receipt of the Emperor adds—"As far as the stipulations of the defensive treaty of peace are yet known, the indemnity to be paid by the Schah is increased on account of the breach of the negotiations, which were declared concluded, to eighty millions of rubles, and Russia obtains besides the above mentioned provinces of Erivan and Nakhitchevan, the Mount Cerarat, with its rich salt mines."

BATAVIA.—The war continues between the Dutch and the Javanese, and the latter have become too powerful for the Dutch Colonists and troops. The climate has made fearful havoc among the last reinforcements, sent from the Netherlands. Out of 3000 soldiers, 1000 had fallen victims and died, and 1000 more were in the hospitals, and the remainder were so enfeebled by disease, and so weak, that all offensive operations were of necessity resigned, and the Dutch colonists and troops were reduced to act altogether on the defensive. It is not impossible that Batavia will, ultimately, be lost to the Netherlands.

The Batavia Journal states that a mountain near Oudermade had sunk, as was supposed, from the effects of an earthquake felt on the 23d of February 1827. The sinking took place to an extent of 450 miles in length by 139 in breadth, at the distance of 60 ells from the citadel, though the fortifications had received no injury.

*From the Maysville Eagle.*

### BEWARE OF VILLAINS!!!!

Two young men named Isham K. Marshall and John L. White, came to the neighborhood of Mayslick in Mason Cty. Kentucky, about the 15th of October last, from Murray County, Tennessee near Duck River, within eight miles of Columbia the county seat: being as they said on their way to Missouri, and having called to see some relations of White's in Kentucky.

They remained some time in the neighborhood and not without difficulty, were married to two young ladies of respectable families. They gave one of their horses and their note for $200 payable next fall, for a large bay covering horse: Marshall came very near purchasing a negro man for $450, payable at the same time, by telling his master, the negro was about to elope to Canada. Having strained their credit to the utmost by the artful circulation of tales about what they were worth in Tennessee, they set out under a pretence of going to their homes in that state, on the 19th February last, but in reality only to clear themselves with the booty thus acquired, and the money and property given to their wives by their friends. They stopped near Winchester, Ky. when Marshall feigned sickness, but persuaded his wife, to go with White and his wife, to a meeting in the neighborhood; he urged her to obtain religion, that she might be baptised with him, in the presence of his gray headed parents, when they arrived in Tennessee. The way being thus cleared, Marshall made arrangements for putting his designs in execution, he packed his clothes in his wife's saddlebags they being better than his own, and hid them, and White's some distance on the road — The next morning they told their wives they had an advantageous opportunity of swapping for an excellent riding horse in Town, and would be back again early in the day. They according set out with all their horses and cash in company, got their saddlebags on the way, rode through Winchester without stopping, and have not been seen since.

Isham K. Marshall is about 22 or 23 years old; nearly six feet high, rather thin, or flat bodied than otherwise, pale complexion, black hair and eyes, has not a good countenance particularly when observed from the side of his face. His clothing which he will no doubt change, was a mixed coat, a plaid frock coat, a drab big coat, a striped black silk waistcoat, all some what worn, two pair of black pantaloons, one of casimere, the other of cloth, with a raised stripe.

John L. White is near the height of Marshall; well made, stout and active about 20 years old, dark skin, black eyes and hair, his hair very heavy, thick and bushy, a healthy fresh countenance, neither so serious, nor expressive of so much penetration, as that of Marshall. He had a blue coat and frock coat, and a nankeen roundabout of the same color, his other clothing not particularly recollected.

They started with a large dark bay covering horse, a dark iron grey mare, a dapple grey gelding, and an ordinary sorrel horse four or five years old. Marshall's saddlebags were new with a brass lock; White's were pretty well worn.

Marshall seemed to be the projector and leader in their treacherous schemes to fill their pockets with money; & they are both well calculated to act the part of religious hypocrites wherever they suppose it will answer their purposes.

White has relations in Virginia North Carolina and Missouri, among some of whom if he should not return to Tennessee, he will be apt to be found. It is hoped that all Editors of Newspapers in the above named states in Tennessee and Kentucky, and all others, who are desirous to aid in the detection of such swindlers in their crimes, and who are willing to caution the public against such designing scoundrels, will give this a few insertions; perhaps a compliance may prevent these men from imposing in a like manner, upon the innocent and unsuspecting elsewhere.

*Mayslick, 12th May*, 1828.

### STEAMBOAT DISASTER.

The Car of Commerce commanded by Capt. J. Cock, and owned by Messrs. Walter Cock and Hardin, of this place, burst her boiler about ten o'clock on Wednesday last, 14th ult. in the Canadian reach, Mississippi, about 180 miles below the mouth of Ohio. She had taken in wood about three miles below, and while running under a high pressure of steam, the force pump was discovered to be out of order. The engine was stopped a minute or two while the pump was righted, without blowing off the steam, and when the engine was started again, about the third stroke the stern head of the middle boiler gave way, and drove the boilers forward, with the end down on the bow. The stern end being thus elevated, sent the contents of the boilers backwards on the upper deck, carrying all before them, and producing terrible havoc among the deck passengers. Nearly fifty persons were injured, of whom a few were killed at the instant. The whole number known to be lost, by the latest accounts from the boat, was between 15 and 20—and many others were so severely injured, that there was no hope of their recovery. The whole loss of lives it is supposed will be upwards of twenty — Most of this destruction was caused by scalding. The sufferers who were not instantly killed were in a most deplorable condition. The Captain escaped unhurt. One of the pilots was slightly injured. Both the engineers were dead, and nearly all the rest of the persons belonging to the boat. Only one of the cabin passengers was injured, and he is dead. The damage to the boat herself was much less than might be expected from the terrible destruction among the people on board. The passengers arrived here, speak in high terms of the good conduct of Capt. Cock on this trying occasion.—*Louisville Focus.*


## CLELAND'S HYMNS.

We have published a second and improved edition of this work, which may be had on application at the office of of the Western Luminary. Price 62 1/2 cents per copy. We are of opinion that a richer, and more evangelical selection of Hymns has not been published in this country, than the present edition of this work. Some of the former edition have been omitted, either on account of their general familiarity, or obscurity, or want of poetic merit. Others have been abridged, so as to render them more convenient for common use, while at the same time the unity of thought is retained throughout. In the place of these omissions there are upwards of one hundred *additions*, considered of great value on account of their evangelical and poetic merit. Some of them never before published in any book of Hymns. These arrangements make the present edition more valuable, while they enhance not the price of the book.

## A RECOLLECTION OF DR. WAUGH.

AT THE COMMUNION TABLE.

*Wells-street, October* 19, 1823.

There is nothing more improper than an indulgence in declamation while dispensing or observing this holy ordinance. The scene is too solemn, and the subject ought ever to occupy the gravest moments of our retirement. The death of Christ is a new thing in the creation; we never heard of such before or since. That God should give his own Son; that this Son should groan, and bleed, and die; and all for rebels such as we! Such an event never entered the most vivid imagination to pourtray; and our wonder is, that any can be found to believe it. In truth, it requires the same power to make the mind believe it, that prepares the mind for receiving the benefits derivable from it. We are, however, quite incompetent to know what God *can* do.

As to love, we know that church members ought to love one another, and do each other all the kind offices they can; but who ever heard of a man beggaring himself for his fellow-creature, his fellow-worshipper? Yet such a case, and much more, the Apostle supposes. For a good man, some would even dare to die. For his country, a Lord Russel may die, and we withhold not the due meed of our praise; but for an enemy—who can believe such an one can be found to die?

For aught that appears, it is a new thing, even in heaven. God acts as becomes himself; and, in his thoughts of mercy, looks not to hearts in our cold world for his model. Of this we have ample evidence in the fact of Christ's death, which we have met this day to eat bread and drink wine in memorial of.

Now as to admiration: it is evanescent. The awful grandeur of the sea, raised by a storm into mountainous waves, is soon forgotten by the countryman who hath for the first time witnessed it. So it is with us: we forget, or look upon with indifference, the awful manifestation of God's mercy and justice we are now met to commemorate. Indeed, it appears to have been presented so often to our eyes under these symbols, that it hath forgotten the way down to the heart; and if it found its way there at any time, the evil of the heart hath rendered of no effect the good it ought to have produced.

O, repose confidently on this glorious Saviour! Here alone is safety, or we are sadly mistaken. God hath said, he hath laid in Zion a stone; and all those who lean on this stone shall not be disappointed. In a bog, a man would be ridiculed for trusting himself on a sinking bank, when a rock presented itself to him to stand on; now this is the figure here used; and on this rock alone, ye shall find firm footing.

In this awful scene, we behold Justice coming to the Saviour with the bond, entered into by him from all eternity. Did he deny it? No: he wiped it away, item by item, and nailed it to the cross. The poverty, the reproach, the contempt, the ruin, we were subject to;—all, all, He paid; and thus appeased the wrath of God; none of which man could ever have done. Oh! Divine Justice was pleased; and much reason had she to be so; it was the only payment she had ever received worthy of her acceptance. So pleased was she, that she never left the Redeemer, till she raised him on high, and placed him on the throne of God; and dethrone him who dare! And Divine Justice still continues to honour him, and can make you and me righteous and meet for heaven; and it will not be less pleasing to be on the obliged side with Christ. But, then, what will become of all your good works? Ye have fed the hungry, clothed the naked, and instructed the ignorant. Now God will not be unmindful of these actions, for he hath said, he will repay them an hundred fold. Lean on His name; trust in it alone; go on and improve.

We have thus in a simple manner pointed your minds to the contemplation of these great and momentous truths; but even a death-bed could not add to the feeling with which our mind is impressed of their infinite importance. We now proceed to administer the symbols of that body broken for you—and for you; and of that blood shed in virtue of which alone ye are safe: for he says, "This is the testament of my blood, shed for the remission of sins unto many; drink ye all of it. This do in remembrance of me."

PAUSE.

What are the effects that ought to be produced in us, from commemorating the death of Christ? Ah! John, though an old man, had a warm heart. "Hereby," says he, "perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Now, this is the morality of the Bible. O let us not deceive ourselves! Will that man lay down his life for me, who lays out his money in ministering to the lusts of the flesh, and lust of the eye, and the pride of life; spending his time at the theatre, and spectacles where a saint in five is is not to be found? O deceive not yourselves: follow up truth; the conviction of it follow up now. Think not of *to-morrow*; and let your resolutions be, from thenceforward, to do all the good ye can. Do good to the soul! If ye see a man, a brother, in sin, admonish him—he will bless you when he comes to die. If you see a man, a brother, living beyond his income, warn him—he and his family will bless you. Remind that man, that his expenditure is always directed towards his own gratification, but never to the poor and destitute among God's people; and bring him to supply their wants. This conduct may be very unpopular here, but that is of no moment; it will be popular in heaven.

Now some are probably saying, This is the old story, which we have heard these forty years. All works—nothing but works: true; but, my brother, read Paul's Epistles, and ye will there find what a Christian ought to be: and this is the only way of our getting satisfying evidence of our being true Christians. And if I possess this love John speaks of, how, without these marks, is it to be known? Where, however, they exist, heart-holiness is a mark not to be mistaken. Oh! therefore, hold on; ye know not how long ye may have to work. I parted with you, in this desk, about six months ago. I then said something about being taken away; but God hath in mercy preserved and restored me to this place. He hath, however, removed two, who were pillars among us. Seeing, therefore, we know not how soon we may be called hence, let us press on to perfection and be ready at the summons. Let us begin this night. Our children—have we fulfilled our duty to them, in instructing, correcting, and setting before them a holy example? Our friends—have we been faithful to their souls? Our property—hath it been directed by us as stewards for God. Have we injured any one's character?—let us not rest till we rectify it. Have we injured a brother by cold looks?—oh! all, all must be forwith rectified; all must be made now, as we would have them when we come to die.

I leave you not in the care of your resolutions: they are good, but not to be depended on. I commend you to His holy keeping: and I will not retire to rest this night, until I solemnly bear you all on my heart before His throne; and, I trust, that ye all will do the same by each other, and by me.—Go in peace!

## LETTER FROM DR. WAUGH,

TO A MINISTERIAL FRIEND.

How it would enliven my old and withered heart, my dear friend and brother, to be allowed to anticipate the meeting to which you so kindly invite me; but I fear my enfeebled frame is unequal to the fatigue. I feel the effects of my tumble at Hackney-fields, to this day. When a man gets to seventy-two, it is all up-hill work to recover his lost ground. I have frequently been obliged to have supplies for my pulpit this winter; and was obliged last summer to decline several invitations to the West of England. Dr. Bogue is gone; Mr. Townsend is gone; and Messrs. Hill, Wilks, Burder, Platt, and myself, may very soon expect an order to strike our tents and march; but not to the enemy's country, but to that land to which all our fellow soldiers, who fell with their face to the foe, have all gone before us.

I truly rejoice in the prospect of lengthened usefulness, which the gracious providence of God has opened to your hopes. May your life, be long, and your usefulness commensurate, and your sun become bigger at his setting, augaring a glorious setting in a sky without a cloud, and for a day that shall have no close! They all will be well.

My affectionate regards to your dearest earthly friend, with whom your union here will be a preparation for an eternal union above.

Ever, ever, my very dear brother, and friend of my heart,

Your's, most affectionately,

A. WAUGH.

*March* 22, 1826

## LAST HOURS OF THE LATE WM. HOPE, ESQ. OF LIVERPOOL.

The late William Hope, Esq. was an active servant of Christ; he used often to say, "Let us work while it is called to day; the night is at hand, I feel it is already overtaking me."

During his last illness he maintained great composure of mind, never expressing any dread of the event which he was conscious was approaching, and sometimes referring to it with pleasing anticipations, though unaccompanied with those extatic visions of bliss which some Christians have been privileged to enjoy. He often dwelt with delight on those lines of Dr. Watts—

"There is land of pure delight,
"Where saints immortal reign:
"Infinite day excludes the night,
"And pleasures banish pain"

To a friend engaged in the building business, who was lamentating some time ago the infirmities of age, he remarked, "Yes; when the landlord permits the doors, the windows, and the roof of the house to go to decay, it is a pretty plain intimation that he does not intend that tenant long to remain, and he will do well to look out for another abode. For my part, I have regarded my lease as expired for several years past,

and have been constantly expecting a summary notice to quit; but I have a kind and merciful Landlord: he has not yet ejected me, and when he does, he will remove me to a better house, one not made with hands, eternal in the heavens."

In the early part of his illness, when speaking of the joys of heaven, he said, "Ah! I am leaving very dear earthly friends: but I am going to my Almighty Friend, Jesus my Saviour; and there I shall see Abraham, and Isaac, and Jacob, Moses the Prophets, and David, the man after God's own heart, the sweet Psalmist of Israel."

He was much gratified by the conversation and prayers of the ministers who kindly visited him at this time: and to one of them, who expressed apprehensions that his flesh and heart were failing he replied, "but God is the strength of my heart, and my eternal portion:

"If sin be pardon'd I'm secure,
"Death has no sting beside:
"The law gave sin its damning power,
But Christ, my ransom died."

On the Sabbath, the day but one preceding his death, on hearing the clock strike, he inquired the hour, and being told eleven, he remarked, "Ah! the Lord is now with his praying people, listening to and preparing to answer their prayers." He then *lifted up his eyes*, and said, "O Lord, feed thy people with the bread of life; and let thy prisoners also be thy pensioners." On the following day he asked for the 9th psalm to be read, & when the reader came to the 9th & 10th verses, he emphatically remarked, "Aye, I love to think of that passage—'The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that put their trust in thee.'" In the evening, when suffering under a paroxysm of pain, he leaned his head on one of his children who was supporting him, and said, "Oh! what volumes are contained in that one word, '*whosoever*!' '*Whosoever* will, let him take of the water of life *freely*.'"

Speaking of his children, he said, "I can have no greater joy than to see them walking in the truth, and I do hope and pray, both they and their children's children will cleave to the Lord." This he frequently made a matter of earnest prayer and within half an hour of the time when his spirit took its flight from the prison of its clay, he called each of his children by name, adding with peculiar emphasis, "Oh! fear, love, and serve the Lord, *to the end of your days*."

At intervals, when not engaged in mental prayer, he shewed the same assiduous attention to the comfort of those around him which had always marked his conduct through life; and even during some momentary aberrations of mind produced by the delirium of fever, the same consideration for others was repeatedly expressed. But it was in secret communion with his God, that he seemed most to delight himself.—This appeared to be the atmosphere in which he breathed, and prayer and praise were his last, as they had been always his most delightful employment.

He finished his course on the 20th of March, 1827, aged 76 years, leaving behind him a bright example of the power of religion on the heart and life, and of its happy and holy influences on the domestic circle, and the society in which he moved.—"The memory of the *just* is blessed."

## DOMESTIC DUTIES AND HAPPINESS.

We propose not now to speak of the character and temper which the *man* should possess and cherish, and the kind and degree of attention he should give to domestic claims and duties, in order to constitute a happy home. Set your standard as high as you please in this respect, and suppose all you require of *him* to be exactly fulfilled, yet there are other claims and duties the neglect of which will mar and ruin all the fair prospect. The *woman*, the *female head*, must be she who not only *knows*, but *cheerfully performs* her duty to those with whom she stands connected—she who loves home, and seeks her happiness there; who strains not after the notice and praise of the gay world, but derives her chief happiness from the consciousness of faithfully performed duty, and the approving smiles and affectionate regards which are spontaneously bestowed by those in her own domestic circle, whom her attentions and faithfulness have comforted and rendered happy.

The following just sentiments are from the Saturday Evening Post.—Mrs. Colvin has expressed her approbation of them, by transferring them to the columns of the "Messenger."—

If there is a qualification in which a female ought to excel, it is a thorough and practical acquaintance with the arts and duties of domestic life. She may be ignorant of other branches of human knowledge, and deficient in more refined attainments with comparative impunity; but embellishments cannot supply her deficiency in these. These constitute her peculiar and appropriate employment, and, so far from being beneath her regard, they adorn and beautify the most distinguished of their sex.

The sentiment may not exactly accord with the opinions of the present age, but it is one that ought to be inscribed on the heart of every female, that industry and economy are her true glory. There is no apology for a slothful woman. A slothful woman is more fit for a domestic drudge, or the slave of an eastern despot, than for the elevated station which freedom, civilization and Christianity have assigned to her. A woman who is occupied in little else than receiving the courtesies of the other sex, having every want supplied by obsequious attendants, if she does not become torpid by inaction, is almost always the victim of that morbid sensibility, which, while it can weep over the ideal scenes of a novel or tragedy, has no interest in the effecting realities of human life, and passes through the world without communicating happiness, or acquiring responsibility.

Few appreciate the obligations, cares, and labors of an industrious female; and few, I fear, are sensible of the perpetual self-denial which she is called to exercise in the performance of her laborious and reiterated duties. Her eye must be every where in her own retired dominion; her hand on every spring in all the departments of domestic labor; and cheerfulness and care constitute the prominent excellences of her character. A female that has been induced to believe that she was made for nothing but to be loved and admired, and who is never pleased but by alternations of idleness and dissipation, has never learned to estimate her true worth, and excellence, and is a stranger to the high destination of a woman.

Religion, in woman, as in man, is not only "of the operation of God," but the result of reflection, comparison, and choice, and consists in the due regulation of the affections and habits. Let the fear of God, and the love of Jesus Christ control her domestic virtues; let the humility, patience, faith, hope, charity, and resignation of the gospel, become intererwoven with personal accomplishments, and sweeten and govern her conduct,—and how lovely is such a woman! It has frequently been remarked, that pious women are not only more numerous, but more pious than pious men. How infinitely superior are her charms to all the fascinations of beauty, all the splendors of external accomplishment, and all the delicious joys of giddy dissipation! How invaluable does such a woman appear, adorned and dignified, not only by all that earth can give, but decked in the robes of that piety and loveliness which earth can neither give nor take away:—*Sat. Eve. Post.*

## INFIDELITY.

No sensible man ever became an infidel from conviction; one pretends to disbelieve from vanity, because he thinks it distinguishes him as an orginal thinker; another from weakness, because he has not sufficient intellect to resist the skeptic's arguments, shallow as they are; a third, because he considers it an easy way of getting into notice; a fourth, because Voltaire, Hume, Gibbon, "et id genus, omne," were skeptics, and he blusters about with their arguments, strutting and exclaiming, "what a dust we raise!"

Men of common sense who call themselves infidels, are hypocrites; others who assume the same character, are simply fools. The latter should be pitied, the former spurned. There are many hypocrites in religion, but there are quite as many in infidelity, and the latter become such from a most contemptible motive, *i. e.* they wish to obtain notoriety, which they can obtain by no other means. These are the men that go about from house to house, shouting into every ear that they acknowledge no God—these are the men, who, upon a first introduction to a stranger, impudently trumpet their disbelief to him without being questioned on the subject; and what but a desire to become notorious, could prompt them to such behaviour, alike disgusting, unmannerly, unnecessary, and low bred? These are the men who revile and blaspheme against religion, and if a word is said against their own ideas, cry out Intolerance! Intolerance! claiming the right to shock and wound the feelings of others, yet loudly protesting against retaliation! Which party is in reality the more intolerant? *N. Y. Cour.*

If men are considered as travellers, and life a journey, we may add that the Christian traveller has the advantage of all others, in the following important points: The goodness of the road, the beauty of perspective, the excellency of company, and the great superiority of accommodation prepared for him, when arrived at his journey's end.

*From the Religious Herald.*

## EXTRACTS

*From the Rev Mr Buck's Diary.*

There is no glory in our hope, if Christ is not the hope of our glory.

One ungarded step of a believer, perhaps may lay a foundation for his future uneasiness, even to the end of his life.

We often pray to God that we may be humble, but we do not like the measures he takes to make us so.

Those who pray most *for* their ministers may expect to have most *from* their ministers.

# Poetry.

## THE DEATH OF THE RIGHTEOUS.

BY J. MONTGOMERY.

The place is holy ground,
World, with thy cares, away!
Silence and darkness reign around,
But, lo! the break of day;
What bright and sudden dawn appears
To shine upon this scene of tears?

'Tis not the morning light,
That wakes the lark to sing;
Tis not a meteor of the night,
Nor track of angel's wing:
It is an uncreated beam,
Like that which shone on Jacob's dream.

Eternity and Time
Met for a moment here;
From earth to heaven in scale sublime
Rested on either sphere,
Whose steps a saintly figure trod,
By death's cold hand led home to God.

He landed in our view,
'Midst flaming hosts above;
Whose ranks stood silent, while he drew
Nigh to the throne of love,
And meekly took the lowest seat,
Yet nearest his Redeemer's feet.

Thrill'd with ecstatic awe,
Entranced our spirits fell,
And saw—yet wist not what they saw,
And heard—no tongue can tell
What sounds the ear of rapture caught,
What glory fill'd the eye of thought.

Thus far above the pole,
On wings of mounting fire,
Faith may pursue the enfranchised soul,
But soon her pinions tire;
It is not given to mortal man
Eternal mysteries to scan.

Behold the bed of death;
This pale and lovely clay;
Heard ye the sob of parting breath?
Mark'd ye the eye's last ray?
No;—life so sweetly ceased to be.
It lapsed to immortality.

Could tears revive the dead,
Rivers should swell our eyes;
Could sighs recall the spirit fled,
We would not quench our sighs,
Till love returned this altered mien,
And all the embodied soul were seen.

Bury the dead;—and weep
In stillness o'er the loss;
Bury the dead;—in Christ they sleep,
Who love on earth his cross,
And from the grave their dust shall rise
In his own image to the skies.

## LIBERTY TO CAPTIVES.

The recent contributions to the funds of the Connecticut Bible Society, by the convicts in the State Prison at Wethersfield, is perhaps without a precedent in our country. This anomaly in the records of Christian charity is explained by the annexed extract of a letter, recently addressed by a gentlemen of that place to his friend and relative in this city, which we have been permitted to copy. The spirit, which, in the day when "great grace was upon the people," constrained them to sell all their possessions, and lay the money at the Apostle's feet, will, wherever it obtains, produce like fruits; if the necessity of the case require the sacrifice. It is the characteristic of those, who "have found Him, of whom Moses in the law, and prophets did write," to proclaim the tidings to others.

"There is in the State Prison of this place a most wonderful work of God's power, and grace, amongst those unhappy fellow mortals. Perhaps you may have heard something of it, but could you visit the prison and see them, very many of them in deep distress for their souls, and as many as twelve or thirteen rejoicing in the pardoning mercy of God, you would be constrained to say that God is no respecter of persons, and that

Sovereign grace hath power alone,
To subdue a heart of stone,
And the moment grace is felt,
Then the hardest heart will melt.

It is surely the most interesting sight that I have ever witnessed in my life. I have been there sometimes once, sometimes twice in a week, to visit the several shops where they are at work. To see them as diligent and as engaged in their work, as if they were to be paid at night for it; to see their submission, faithfulness and obedience, is surely astonishing. The more interesting part is yet to come.—When, at the ringing of the bell at about half past 5 P. M. they all leave their work in such perfect order, parade in a line of about 150, and at the word march, they move in a slow lock step till they enter the hall; but there is no clanking of chains, for it is literally true of them, that their chains have fallen off. When in the hall, they stand in a solid body and face to the warden who reads a chapter from Scott's Bible, with the exposition, &c. then prays; but if Mr. Tenney, or Brother T——, or myself are present, we always pray with them. Then the word is given, and they march to their respective cells, and their door is shut and locked. Then it is that we have an opportunity to visit each cell and to converse with them personally; and you will see most of them as soon as they enter the cells, with their bibles standing at their grates in the door, reading as for their lives before the darkness of night prevents them."

The tenants of this prison were removed from Newgate to Wethersfield, during the last summer. They are placed under the care of the Rev. Mr. Pillsbury, a minister of the Gospel, who is warden of the prison. The discipline of the house is of the most parental, affectionate character; no prisoner is considered a cast away; while a man is joined to the living, there is hope. 'Tis never too late to say, as did the dying malefactor, "Lord, remember me." All moral and religious influences are therefore exercised upon them, although the prophet's valley of vision can scarcely be conceived more desperate. The result has been as above described.—PHILADELPHIAN.

## TRACTS IN INDIA.

A missionary in Cuttack represents India as a *peculiarly* inviting field for the circulation of Religious Tracts. Many of the Hindoos, he says, in the higher ranks of life, would consider themselves as contaminated by coming in contact with an European, but *to a book they have no objection.* We cannot enter their houses or temples, BUT TRACTS CAN. A Hindoo is all suspicion and alarm while in the presence of Europeans, but he will calmly sit down and *read their Tracts.* We cannot expose ourselves to the sun's heat to preach the Gospel to them, *but Tracts will travel every where.* They are fond of learning and disputation, and this renders them *desirous of reading our books.*

He also mentions the following anecdotes:—About a month ago, as I was preaching in the open Bazaar to the OOREAS and speaking particularly of Jesus Christ, three strangers exclaimed, with apparent pleasure, "O, that is the name; that is the name! And this is also the person who sent the books." It was a circumstance so rare and so pleasing that such unusual joy should be manifested by these people at the name of Jesus Christ, that I immediately questioned them where and how they had heard of him; when the reply was, that they heard about Jesus Christ from *some books* that had been sent to Sumbulpoor, and would I be so kind as to give them some for themselves? I of course complied with their request, and furnished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books I had sent; and they answered that *they were read*, and their contents had become a subject of interest among their countrymen, but that *they wished for more full and complete instructions from us.*

As I was sitting in my study, a pleasing native youth brought me a letter, written on the tali leaf, from an Ooreah Brahmin, a resident of Jeorgopoor, a distance of 20 coss from Cuttack. It was to the following effect: "A year since I received one of your books. I have read it, and I approve of it, and have taught it to my own children and to those under my care. *But I have many children and only this one book.* I pray you therefore, with my salaam, that you will send me five Gospels and ten Tracts, and *let them contain much about Jesus Christ.*" I accordingly sent several Gospels and Tracts for the Brahmin, accompanied with a letter on the subject of the Gospel of Christ.

From some conversation I had afterwards with the bearer of the letter to me, it appeared that several other books had found their way to the village & had created great inquiry; and many others were desirous of obtaining books and further instruction in the new religion. A school of Brahmins' sons learned the Gospel as a part of their daily work. These instances, though they do not prove conversion, do prove that the Tracts which are distributed *are read;* that they are understood; that they excite much inquiry favorable to Christianity: and that they are instrumental in widely diffusing the knowledge of Him who is "the way, the truth, and the life." It appears extremely probable, not only that we do not hear of half the good that is done by this part of missionary labor, but that many souls entirely unknown to us in this world will at last appear at the right hand of the great Judge, instructed, sanctified, and saved, through the instrumentality of a Gospel or Tract.

## SOUTH TRAVANCORE.

*From the Rev. C. Mault of the London Missionary Society, Oct. 8, 1827.*

In the south of Travancore, the Gospel is gradually making inroads upon heathenism; scarcely a week passes without additions being made to some of our congregations. During the past month, eighteen families in a village near to Cape Comorin have cast off the worship of idols and solicited Christian Instruction. The congregations at Tamarakollam and Agatesvrum are increasing. I have just had an interesting conversation with a person at the latter place, who joined that congregation three weeks ago. Being capable of reading, he has made considerable improvements in a knowledge of the Gospel, and appears to be much delighted with its contents; he speaks and acts as one who has passed from darkness to light. His wife, at present is much opposed; but I hope that, by kindness and prudence, her prejudices will be removed. The converts from Mahomedanism, of whose piety and baptism I have given an account, I am happy to relate, conduct themselves with the greatest propriety, and I trust will be the means of doing much good to others. The cause derives much assistance from them and a few other active persons in the neighborhood. The congregation having greatly increased, the small chapel that was erected about three years since, was found to be too *small to contain* the people. They are now enlarging it, and, when completed, it will be one of the most commodious places in the mission. I would here just observe, that many of our chapels, during the year, have been greatly improved; so that many of them are now clean, neat, and convenient places of worship.

In the western division, in a village near to Amandavilly, several people have lately embraced a profession of Christianity; and many more, in the neighborhood and in other places seem to be halting between two opinions: disgusted on one side with idolatry, and, on the other, bound to it by worldly and family connexions; but "great is the truth, and it must prevail."

The schools in most places are well attended, and the children progressively improving in Christian knowledge. In most of the schools, situated in places where there are people professing Christianity, several girls are brought under instruction. The good effects of knowledge thus attained, and which will soon be manifest, will, I trust, not only be the means of casting down the prejudice that exists against female education, but will soon bring it into general practice.—*Lond. Evan. Mag. for April.*

## DIED,

In Bourbon County on Friday last, Mrs. ARABELLA CLAY, consort of Mr. Littlebury B. Clay, and daughter of Mr. James Maccoun, formerly of Lexington.